6.53 k. 24

A Breif and plain diſcovery of the

Labourers in miſtery,

# BABILON

Generally called by the name of

# QUAKERS

With a diſcription how the ſubtile Serpent deceived them, and made them become proud boaſters, calling the tower of *Babel* which they are building in their imaginations Mount *Zion*.

With a deſire of their return to him that hath confounded their language with a few words in Love and Love ſincerity to the People, which they in ſcorn call *Egyptians*; from her that hath ſeen a Theif in the right Hand, and another in the left, and now deſires to imbrace Chriſt the truth, that ſuffered between them, and remain a well wiſher to all People.

*Elizabeth Aikinſon.*

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COurteous Reader, if thoſe few lines ſhall happen into thy hand, who art yet a ſtranger to our proceedings, and ſhould queſtion why I walked ſo long amongſt them as nine years, and now declare againſt their principles and practice, I ſhall endeavour to ſatisfie thee with this brief account: after the Lord began to work upon my ſoul, and encouraged me in the hope of my redemption, then did I deſire to walk with thoſe that I thought were neareſt unto the Lord, and hearing of this people to cry out againſt all others that were not of their perſwaſion, that they were all out of the way, and likewiſe hearing them ſpeak of high attainments in themſelves, that they were come to the new Jeruſalem, the City of the living God.

Then did I think theſe were the fitteſt people to direct me thither, wherefore I was reſolved to follow their directions and examples, then they preached that we had a light within us, that ſhewed us good and evil, and that I knew was in me: then they ſaid if we would mind that, it would lead us out of all evil, thus they ſet us to feed upon the Tree of knowledge, which indeed was good, but not for food: but the ſubtile twining Serpent called it the Tree of life: thus by harkning unto them was I deluded and blinded to forſake my firſt love, which was already

espoused unto me by promise, though I had not present enjoyment, and I with many others have ignorantly followed a stranger, and if the Lord called unto us at any time to shew us where we were: and we began to harken and stand still a little, then did they tell us tha we were grown sloathful, because we would not go along with them, then we complained that we saw little difference between them and the world, except in outward show; for one would over-reach another, and others were envious and backbiters, and many other things I might name that ought not to be so much as thought of amongst Saints, then would they slight it over, saying, that we had let in prejudice, that made us look out at others, we must mind our own condition, thus did they many times draw us in again, calling good evil, and evil good, saying, it was the Enemy that would lead us back into Egypt, when it was the Lord that in his mercy followed us seeking our return, whom I now trust will preserve us.

That we return no more unto folly, now the Lord at last having discovered unto me the wiles of this old Serpent, I am constrained by his love in my heart to publish it for the good of others, for when the snare is discovered it is the better avoided, and thoughwe cannot add any thing to our Maker, because in him all fulness dwels, yet it is his will that we should improve our talent for the benefit of our fellow servants, and in obedience to my Lord that hath commanded us to serve one another, in love have I written this desiring the welfare of all the creation of God, thy friend to serve thee in the love of God.

Elizabeth Aikinson.

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THe Lord called the children of Israel out of *Egypt*, and bid them borrow the Jewels of the *Egyptians* : and not long after, of their ornaments they made them an Image, and called it God, ye peop'e called Quakers, of a truth God hath called you out of the broad way of wickedness, and many Jewels were you adorned with, but you went not far before you committed Idolatry with them, concluding your selves to be saved by your works: which were but your ornaments in your journey, slighting the Lord that had called you to a habitation of rest, wherefore the Lord that commanded there Jewe's to be taken from them and ground to powder, hath taken yours from you, and now your nakedness begins to appear : for though you have gotten counterfeit ones, they are so thin that we begin to see through them

For those that for a time practised honesty in their callings, are now turn'd deceivers : and those that for a time were content with their own wifes, are now turn'd Adulterers : lusting after other mens, yet these retain your form, though they are out of the power of Godliness, and though for a time you may content your selves with the works of your own imaginations, yet God will not be robbed of his honour, for because of your provocations he is discovering you to the view of all people, and if the Lord should call me out of this Tabernacle of clay, yet he will double the portion of his spirit upon others to tell the truth. For he that worketh will work untill he that letteth be taken out of the way. the will of my God *be done in Earth, as it is in Heaven*, the *Scribes* and *Pharisees* trusted in their righteousness as well as you, yet they remained condemned, because they would not believe in the Son of God, yet these would be guides, though Christ calls them blind ones, but there was and is some humble beggars that lye at the feet of Jesus for the opening of their eyes, but these will be cast out of the Assembly, yet he will be glorified whether you will or no,

I could wish you were sensib'e how the prid of your imagined knowledge hath puft you up, thinking to climb up into heaven by your building, which is seen to be but Mistery *Babilon*, though you have raised it very high, for it i not built upon the rock Christ,

If

If you were not so heady and high minded, you would be willing to learn as well as to teach, *Job* the servant of the Lord said, *what I see not teach thou me*, but ye say we see and desire to know no more, but except you come down in Humility from the high Tower of Mistery *Babilon*, you will not see your mistake at the root, which is the cause of all these bad fruits that are growing amongst you, In the beginng God made the world, by Christ the word, and the bright shining of his life was the light of men, this was by creation, and this Christ is indeed the true light that enlightens every one that comes into the world: and by this light man knew the will of his Maker, but being disobedient thereunto he fell into the wrath of God, it being the just reward of his rebellion but the Lord being full of compassion towards the work of his hands, sendeth his beloved Son out of his bosome to tread the wine-press of his wrath, and redeem poor miserable man again out of it, and herein is the rich mercy, and admired loving kindness of the Lord, unto the Sons and Daughters of men, but what will become of those that tread this mercy under foot, it was by faith in the promise of this Redeemer, that all the Saints were saved under the dispensation of the Law, for they beleived he that had promised was faithful, therefore their beleif was the ground of their obedience, and not their obedience the ground of their belief, and when the fulness of time was come, that the promise came to be fulfilled, many would not believe that he was the Saviour, for had they beleived him, they would have received his doctrine, for those that truly beleive in the Lord Jesus, will have good works spring up in them as the fruits of their faith if they abide in it.

Job. 34. 32.

As the fruits of unbelief is crucyfying the Lord of glory, wherefore when his Disciples were convinced, they laboured withall diligence to convince them that he was the Christ, *John* in his testimony bears record to the people that he was the very Christ, by whom the world and all things therein was made, whose light shined in them to know the will of their maker, but we have all disobeyed him, and become children of wrath, wherefore *Christ came to be a sacrifice for sin for the whole world, if they will believe in him*, these things by the light within are shewed to us, but for

this

this doctrine you have broched, to mind only the light within, saying it is the Saviour, you have erred not knowing the Scripture, nor the power of God, for the light within is but the manifestation of him who is the Saviour, it doth indeed shew and discover to man how he lies condemned for his disobedience but this is not the satisfaction for thy sins O man, but it is Christ that hath satisfied the Fathers justice, for he trod the wine press alone, without us, though he manifesteth it in us, for though we see our selves fallen into the wrath, yet it is he whose light shineth in all places, that must lift us up out of the horrible pit, if this glance only which shineth in our hearts had been sufficient, God would not have sent his son to shed his blood for our transgressions: but he was the sacrifice that all the Types and Figures under the Law pointed at, and those that looked for salvation waited for, and desired to see, these dyed in the faith, having seen the promise afarre off, but not obtained it, but what will remain for those that neglect so great salvation.

But a certain fearful looking for of judgement, do you not tread the blood of the Covenant under feet, that scoffingly say, if that were it that washed at *Jerusalem*, there had need have been abundance of it, to sprinkle so many consciences, which doth sufficiently shew your sensual earthly spirits, that knows not the mistery of faith, by which the woman was healed that had the bloody issue, touching the hem of his garment, and yet the spirit of *Lucifer* hath so far exalted some of you to say you are equal with God, which is contrary to the testimony in Scripture, that saith, *when we have done all we are unprofitable servants, for we have done, but that which was our duty to doe.* What can we add to God, in whom all fulnes dwells, we are to be obedient unto him who can kill and make alive, which I am sure you cannot doe, God is light, and in him no darkness at all, but the light in you may be darkned, and great is that darkness, why are ye so foolish to deny the fountain because you have had a little taste from the stream, shall the plant say because it was refresht by the beams of the Sun, I am equal with the Sun, surely no, this would not be right, for though Christ who was equal with God came in the form of a servant, and in the likeness of sinful flesh calling his

the quakers deeming all ye bloods of christ

Disciples

Disciples brethren, yet it was not testifyed of any of them, that the God-head dwelt in them bodily, neither did they call themselves the seed, but they acknowledged themselves bought with a price: by him who is the seed in whom the God-head dwelt, but the Serpent thinketh to cover himself with bringing Scripture though he preverteth it to a wrong sense. for though they comforted one another in the hope of the enjoyment of what he had purchased for them, if they did abide in the faith to the end, saying as he was, so are we in this present world, knowing that as he endured the contradictions of wicked men, and tryals, and tribulations amongst unbeleivers, so they contented themselves to be used like unto their Lord, seeing and knowing right well, that all those unbeleivers lay in wickedness, and they by faith in their hearts had the earnest of a better possession, which the first born of God that could not sin, because the seed remained in him, purchased for them, but *Sathan* hath crept in amongst you, being transformed like to an Angel of light.

And now being deceived, you labour to deceive others: calling your selves Saints, and your immaginations truth, and teling people they must be perfect, though I know many of you to be grievous Hypocrites, not walking in the fear of the Lord, with a perfect heart: for though you speak high swelling words, as though you were inspired with an infallible Spirit, calling the light that sheweth good and evil Salvation, which is but a glance from him who came to be Salvation. For all that would beleive in him, we may refresh our thirsty Souls by the way in the stream but if we will be cleansed, to go up into the City of God, we must go unto the fountain, we see that you subtilly persuade us to rest under a Covenant of works, which neither you nor your Fathers ever kept, and so to set down short of the Fountain of our mercies.

If a man that is forewarned by the Master of the house, will out of curiosity meddle with an Instrument that will wound him, he must apply then himself to the Physitian if he will be cured; for the knowing that he should not have done it, will not cure him, but augment his pain to think of his folly, that he would not be ruled by him that knew the danger, neither will the light

or

or knowledge of our duty ſave us from the puniſhment of our diſobedience, but man muſt go to the Phyſitian of our Souls for cure, and if we beleive and follow his directions we ſhall be certainly cured.

I have not written this to ſtrengthen the hands of evil doers that ſay they beleive and do not but that people might not build upon a wrong foundation as this people hath done: and though I expect no other but hatred for telling you the truth, yet I remain a Lover of your Souls, and deſire your return to him that firſt called you

*Elizabeth Atkinſon.*

IN the love of God that he hath ſhed abroad in our hearts, do I come to give you a viſit, who profeſs nothing but the common beleif, that is, that ye ſhall be ſaved by the Merits of Jeſus Chriſt, I beſeech you to conſider your condition while it is called to day, before the night come upon you, and let not the Devil deceive your ſouls, perſwading you that you have faith when you have not: how ſhall we beleive you have faith, when we ſee not the fruits of it brought forth, for all things are known by their fruits: and this we know that the fruit of faith is righteouſneſs, *and to do as we would be done unto*, but truly Friends, I fear that many of you are ſo far from having this experience of the work of God: that you have not yet conſidered it.

Therefore for your ſakes, am I willing to declare ſomething of the loving kindneſs of my God towards my ſoul: I in times paſt as well as others have harkned to the inticements of this ſubtile Serpent; and diſobeyed my maker until the cool of the Evening, that my God was pleaſed to call unto me, and then was I aſhamed: and when I came to be ſenſible how I was fallen into the wrath of God by my diſobedience, then did my God appear with a comfortable promiſe of redemption, which cauſed a great joy to ſpring upon me, that the Lord that I had provoked by my diſobedience, ſhould mercifully offer a Covenant of peace, and reconciliation: but this condition was joyned to the Covennat, that I ſhould harken

 diligently

diligently to the voice of Christ, the Mediator of the Covenant, and this was the Doctrine, *he that will be my Disciple must follow me in the regeneration.*

Now Friend this know, that since the Lord was mercifully pleased to call unto me, I have found the Law made manifest in me, which made me see sin to be exceeding sinful: and though under this school master, I have remained in hope, yet I do acknowledge I have many times deserved the rod, though I can truly say, I have not stubbornly or willfully offended, but by the subtilty of the Enemy have been drawn into snares, which hath caused my soul to lament, for this was often set before me, they that sin wilfully after they have received the knowledge of the truth, their remains no more sacrifice for sin.

Now Friends if any of you have heard the call of God, and desire to make your election sure, waite upon him that hath called us, with earnest Prayers and supplications, for our God that hath promised deliverance to the Captives, saith, *He will be sought unto, and he will cut the work short in righteousness for the Elect sake.* Acquaint your selves with the Scriptures, and slight them not, as the manner of some is, saying, they had known as much if they had had no Scripture, which is a plain Demonstration of their slighting the giver, for all Scripture is given forth by inspiration, and was profitable for instruction, which the wise man loves, though the fool hate it, and through faith in Jesus Christ are able to make us wise to Salvation: for though Life and Salvation be not in the Scripture, yet they truly testifie of him who is the Life and Salvation of all them that beleive, and abide in the faith to the end; they were given for our learning, (and we know that the gifts of God are not in vaine, but to be received with thanks-giving, we have the comfort to find our selves companions with the Saints of old.

In our spiritual travel's and our experiences since we set our faces *Sion* ward, and as we come to be experienced in the Mistery, we find it to agree with the history, which addeth strength to our hope above all things, let us pray earhestly that we may be endewed with a right spirit, for there is many spirits gone forth into the world secretly, working strange delusi-

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ons, but the Lord is discovering this old Serpent though he transform himself into several shapes: appearing in some like sheep in their behaviours, but come to try them, and you shall finde them full of all subtilties. far from the real innocency of sheep, and these are strong builders in Mystery *Babylon*: for though they slight the Scriptures, yet to shelter themselves they will many times bring Scripture, though in a confused manner, only to maintain their opinions and imaginations: and when they are confuted by plain Scripture, they will put it off by evations, either turning it into an Allegorie, or telling you, you have nothing to do with that Scripture, but the time hastens apace that all secret things shall be revealed upon the house top, some others this old Serpent hath deluded after another manner, lulling them asleep in security, perswading themselves all is well, because Christ dyed for sinners, and this the Devils know, for they beleive and tremble, but friends be not so deceived, to think you are come to the end of the warfare, before you have begun to fight under Christs banner, retire thy self in stilness into thy quiet chamber, and see if thou art not takeing part with the Enemy and doing him service, and if thou findest it so then thou art not a servant of Christ, for *no man can serve two Masters*. as the Spirit of the wicked one worketh in the children of disobedience to do evil, so doth the Spirit of Christ work in the believer to do well, for he worketh the will and the deed, and if thou findest not thy will to be changed and regenerated, that whereas formerly thou didst obey the Tempter, now it is thy whole delight to obey thy Maker, if it be not so with thee thou art not come to the beginning of the work *viz.* to fight under Christs banner, for though he be the Captain of our Salvation, yet we as good Soudiers must fight under him, being armed with that Armour he gives us, which is the shield of Faith, and the breast plate of Righteousnes, now seeing the time draweth near that we must all appear before the Tribunal seat of the righteous Judge, who will reward every one according to their deeds, not their words, those that have been faithful to their Captain, though never so little were committed to their trust, shall enter into the possession he hath purchased, but those that are found under the banner of the Enemy, though they may cry Lord, Lord, and say they

have prophyſied in his name, and caſt out Devils, yet they ſhall not enter, many have been called, but they are not all choſen, for by the ſubtilty of the Enemy transforming himſelf, they have been deceived and this hath been by not keeping humble and low, to follow the Lord, as he wou'd gently lead, exerciſeing them under what diſpentation he pleaſeth but they would come before, climbing in their heart, and this hath wearied them, and cauſed them to ſlumber, and then did this painted guide ſtep before them and now they are following him and will not ſee their miſtake, for he blinds them with a ſeeming righteouſneſs, becauſe they ſhou'd not look under his vizard, and this puffs them up with pride, ſaying they are the people and none beſides them, it will be hard for theſe to be renewed, and brought down again to the acknowledgment of the truth, Except they hearken to the voice of the Lord behind them, which calleth them back again, ſaying this is the way walk in it, now you that have not yet heard the voice calling you out of the broad way, ſtand ſtill and hearken until thou hear him call unto thy ſoul, and when thou haſt his mercy tendred unto thee, proffering thee the Covenant of peace, and reconci-
2 liation beleive him, but run not before him, for he is faithfu-
3 that promiſeth, and mind the condition of the Covenaut, and
follow wim with thy eye fixt upon him, and if he will have thee
4 under a School-maſter for a while be content and learn thy leſſon, for as thou comeſt forward, thou groweſt nearer to the Mark of the high calling, for he is the end of the law, therefore let us preſs forward in faith and patience that we may come to the end of our race with joy. O that we may never forget to wait upon the fountain of wiſdome, for our Enemy, is ſubtile but prayſes be to the Lord for ever that doth diſcover his devices, and as he hath diſcovered the miſtery of iniquity, ſo I truſt he will water us with the dew of Heaven, that we may grow in ahe miſtery of Godlineſs, and this is my deſire who am a lover of the ſouls of all people, though not of the Sectarian contention,

*Elizabeth Atkinſon.*

FINIS.